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THE CLASSICS AND AMERICAN CULTURE

By NORMAN J. DEWITT
 Washington University, St. Louis, Mo.

UNDERLYING the educational changes of the past fifty years, and unrecognized in the controversies accompanying those changes, is one basic but seldom acknowledged educational fact: that the enormous diversification and expansion of the high-school and college curriculum is a reflection of similar changes in the patterns of American culture.

In 1895 there were but sixteen subjects regularly offered in secondary schools; today there are well over two hundred. At one time, high-school education was selective; its objectives and its theories were set in a context of Victorian gentility, presuming eventual graduation from college into at least a semi-leisured position in society. In the meantime, secondary education has assumed the obligations of mass education for an almost class-less society (so far as hereditary social distinctions are concerned) in which the citizen-general works for a living. Schools and colleges have become agents of the people, not of a class; their concern is with the individual student and the relationship between the student and society as a whole. Which is another way of saying that the one over-all objective of education is citizenship, in the widest anthropological sense of complete participation in the culture of modern America.

Strangely enough, through all this period of stresses, expansion, and adjustment, Latin has maintained a place in the curriculum. Though rarely, if anywhere, required for college entrance (although acceptable under foreign language requirements), in many localities it leads all other foreign languages combined. Indeed, the most serious threat to Latin comes not from possible revisions of the curriculum, but from a dire shortage of teachers—for which some of the blame must be assigned to the college Latin department for its failure to adapt itself to conditions squarely faced on the high-school level. While Latin has back of it a strong and tenacious educational tradition, and is sometimes alleged to be supported only by regrettably conservative but popular prejudices, these factors alone will scarcely account for its survival—especially when we consider the powerful

forces arrayed against it in the ranks of educators. Latin has survived the elective system and the core curriculum. And now, as the core curriculum is being succeeded by general education as a "talking point" in educational circles,

SONNET

By IRVIN D. PERRY
 Hollywood, California

"Respondit curis aequatque Sychaeus amorem. . ."

By wounds cut off, by heavy sorrows pressed,

Dido and I fared down to Hell's demesne.

Our mutual sorrows soothed, our pain less keen,

Comfort to us came, and a peaceful breast.

Now comes this Dardan in gleaming harness dressed.

He passes living where but dead are seen

And stirs the grief, erst dormant, and I ween

Long will it be till we from cares have rest.

Would I could blast him with a bitter curse!

Glad am I that Elissa will not hear His feigned excuses; and his easy tear

Falls to the ground unnoted. Now we move

Unto this grove where, hidden, we shall nurse

Our souls to tranquil tenderness and love.

Latin still makes a strong claim for survival.

If, indeed, as we have indicated, the program of study is an unrecognized reflection of American cultural patterns, then there may be grounds for the supposition that Latin (and what goes with it) has survived because it makes a valuable and recognizable contribution to the creating of a complete citizen—an individual prepared for the fullest possible participation in the rich and varied culture of modern America. And it is upon this basic over-all objective of contrib-

uting to complete citizenship that Latin rests its case today.

The culture of mankind, as recent anthropological studies make clear, is both a contemporary and a continuing organization; that is, we may study it as it is *now*, and also regard it as the result of a long tradition enriched and handed on from generation to generation. Cultural participation begins at the instant of birth and develops at first within the family and its immediate circle, and continues as the individual goes beyond the family into the wider community of which the family is a part. Until the child goes to school, the process of acculturation is informal; but in school the child comes into contact with the formal organization of culture, the basis of which is literacy. Just as participation in the informal culture of the family and the local neighborhood would be impossible without speech, so the wider culture, both national and international, of today, to which organized education is related, would be impossible without literacy. The tendency to regard both speech and literacy as "tools" of communication is both unfortunate and inaccurate: language (which includes both speech and literacy) is simply culture in its communicable form, and cannot be separated from it. It follows inevitably, if we regard the single over-all objective of education as cultural participation, that language is the basic subject, that the processes of education are not complete until the developing citizen has the fullest possible command of it, both from the standpoint of understanding and from the standpoint of expression.

The essential relationship between language and culture is gradually being realized in teaching, although it is as yet by no means fully exploited. Formerly, language teaching—even English—was almost entirely without context. Foreign (and even English) words and language formulae were so much abracadabra, memorized often with facility, and as easily forgotten because they lacked a foundation in the student's cultural experience. Oldsters recall with a smile French sentences of the "Who-is-it-that-has-the-apples-of-the-gardener's-aunt?" type. Previous to the war, much useful work was being done in up-to-date secondary instruction in linking language and culture, and the Army "Language and Area" program gave the method much wider publicity. But Latin teachers have long been giving their

subject a context related to two cultures, American and classical; the duality of this context cannot be over-emphasized in appraising the value of Latin.

We are, of course, speaking here of alert, progressive Latin teachers, as is the custom in speaking of any subject. There are good and bad, alert and dull, teachers of all subjects. But it is worth noting that Latin teachers have back of them professional organizations which compare favorably with those in any other field. Membership in these organizations—the American Classical League (national), and any one of the four strong regional associations—is available for \$2.70 a year, bringing two of the leading periodicals in the field. Through these publications, and the Service Bureau of the American Classical League, and the annual meetings of the various organizations, the alert Latin teacher is kept informed of all developments in theory, methods, and materials.

In teaching Latin purely as a language, the teacher's objective is to impart an understanding of language as language, as a "tool" for the exchange of meanings, showing how two languages may use widely varying devices to achieve the same result. Leaders in the field have for some time been stressing the usefulness of Latin in achieving many of the objectives of a course in general language, and, in fact, in the absence of a teacher specifically trained for general language instruction, the Latin teacher is best qualified to assume such a role, for she is the only foreign language teacher who has command of a highly inflected language that is at the same time rich in cultural contexts, the source of a high percentage of English vocabulary, and the ancestor of French, Spanish, Portuguese, and Italian.

Moreover, English has been for centuries a hybrid language, retaining a simplified Germanic structure, but basing its vocabulary to a great extent on Latin-derived words. While Anglo-Saxon words predominate in the simple speech of family, farm, and home—the speech of informal sub-literate culture—literacy and Latin go together. The written English language today is often more than half Latin on an Anglo-Saxon structure. Thus the teacher of Latin quite properly regards herself as a teacher of English, with this advantage: that she has at her disposal the dual cultural context. She uses English to give meaning to the Latin, and the Latin to give meaning to the English. The standard up-to-date textbooks stress this dual relationship, and the meaning and the form of each new Latin word are fully exploited in this context, and used in turn to build new English vocabulary. No

other foreign language can provide such a reciprocal relationship.

Closely related to, and regarded as inseparable from, the formal study of language as such, is the study of classical culture in relation to our own. Classicists themselves have perhaps not sufficiently stressed the classical elements in our modern American culture; on the college and university level, almost the entire structure of organized knowledge is of classical origin, in that the basic fields of study and enquiry have been

mean? What part does a senate (or equivalent organization) play in government? How is it that an *alderman* is much the same as a *senator*? And so on.

The exploitation of the dual cultural context is not limited to the classroom. The Latin club—under various appropriate names—is an inseparable adjunct of formal instruction. So far as the learning processes are concerned, the Latin club follows close upon the classroom itself as an agency of instruction, with emphasis upon individual co-operative action rather than upon the more formal prescribed learning procedures. The Latin club may model its constitution upon the Roman, with officers named after the Roman magistrates, so that the students may carry out the principles of orderly democratic procedure in a new (but old) setting and learn some of the valuable lessons of political citizenship as they share in discussion, resolution, and action. They sing Latin words to new and old tunes; they put on plays in Latin; publish a Latin newspaper; celebrate the Roman festivals (and learn something of the community and continuity of folkways); dress in Roman costume (enjoyed perhaps rather more by the girls than the boys, who tend to be coy about exposing their shins); put on banquets with a Latin menu and Roman dishes. In short, by becoming something of a Roman, the student becomes a somewhat better American—and enjoys himself hugely.

Leading educators in the Latin field have long since abandoned the nineteenth-century concepts of "decorative" learning. They are stressing culturally functional outcomes. The program of Latin instruction today is the result of progressive adaptation of essentially rich cultural material to the needs of growing citizens in the environment of twentieth-century America. The objective, as it must be of all education, is complete acculturation—complete citizenship in the great American community and the wider community of the world, past, present, and future. For only through this objective can education give students the means of living the rich and potentially satisfying life that is their rightful cultural heritage. Americans can accept no thing less than this.



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LOVE'S OLD SWEET SONG

TRANSLATED BY ARTHUR WINFRED HODGMAN
The Ohio State University

Tum tempus carum adhuc aderat
Neque caligo nos obruerat,
Cum arridebant nobis multae spes
Et carmen suave Amor edidit,
Quod se, dum serae flammae trepidant,
Dulce in nostras spes inseruit.

Carmine levamur
In crepusculo,
Placidae cum umbrae
Lente trepidant.
Nobis cor languescat,
Dies tristis sit,
Sed Amoris primas
Ad tenebras
Lenimen dulce revenit.

Etiam nunc audimus veterem
Cantum qui semper nobis remanet;
In via labent pedes languidi
Sed hunc audimus ad crepusculum.
Cum vitae umbrae longae incidunt
Carmen Amoris est dulcissimum.

Carmine levamur, etc.

inherited from classical antiquity. On the secondary level, teachers have been much more alert in adapting the facts of our classical inheritance to the needs and understanding of young Americans. The many illustrations in high-school texts are selected for their contextual value; and the stories and other reading material stress the ways of living, the institutions, attitudes, and ideals of both Romans and Americans. A study unit, for example, may include a comparison of our constitution and the Roman, stressing their similarities and differences, and considering the reason for each. The Romans had *two* presidents (*consuls*)—why? What does the word *senate* really

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STAMPS FOR THE CLASSICIST

By EMORY E. COCHRAN

Fort Hamilton High School, Brooklyn, N. Y.

On November 1, 1946, the Pan-American World Airways System started an air-mail test to twenty-seven Latin-American countries (twenty-eight towns; two were in the British West Indies) which proved to be of great interest to philatelists. The stamp fan paid the new lower rate of ten cents to these various points, and the air line paid the return postage in foreign stamps. The letters, addressed to Pan-American World Airways System in the various cities, were returned to the senders.

The foreign stamps were varied and artistic. The notations were chiefly in Spanish and French. One, from Guatemala, had the words "The Land of Eternal Spring" in French, Spanish, German, and English.

Latin students would enjoy looking at these beautiful new stamps. The notations in the Romance languages are so close to Latin that pupils with no knowledge of the modern tongues can easily get the meaning. There are such expressions as, for instance, VIA AEREA, REPUBLICA ARGENTINA, LA PAZ (Latin *pax*), COSTA RICA, etc. On a stamp of Paraguay, issued in commemoration of the introduction of the telegraph, we find: "EL TELEGRAFO NACIONAL PARAGUAYO FUE INAUGURADO EL 16 DE OCTUBRE DE 1864. SUS HILOS TRANSMITIERON LOS PRIMEROS TELEGRAMAS EN SUD AMERICA." (Latin *f* sometimes becomes *h* in Spanish; Latin *filum* is Spanish *hilo*.) The numerals on many stamps are easily correlated with Latin words.

Mercury, with his caduceus, as a symbol of commerce (*comercio*), appears on the Brazilian stamps. The beautiful green stamp of British Guiana shows sugar cane being floated down a stream on a *punt*. (*Punt* is derived from Latin *ponto*, a kind of Gallic transport—cf. Caesar, *Bell. Civ.* iii, 29.)

A huge air-mail stamp of Guadeloupe has a figure of a flying angel with a sword in one hand and a wreath of peace in the other; in the center is an arch of triumph, suggesting the Roman arches that served as the model for it. There are long radiating rays of light, and silenced tanks, in each of the lower corners of the stamp.

A Uruguayan stamp issued in 1945 in celebration of victory has as a surcharge a purple figure of the Victory of Samothrace.

Latin *scutum* lives on in Spanish *escudo* on a stamp of the Dominican Republic. The inscription is: "ESCUDO EMBLEMATICO DE COMUNICACIONES." The Latin preposition *contra* appears on a stamp for Panama, issued to help the fight against cancer: "LUCHA CONTRA EL CANCER."

A stamp from Guatemala pictures the "ASAMBLEA LEGISLATIVA." On another stamp of Guatemala, beautifully engraved, we even find the Campus Martius mentioned: "TRIBUNA DEL EJERCITO. CAMPO DE MARTE." Incidentally, the name of the artist which appears on this stamp, "Joh. Enschede," is of special interest, since the Enschede family has been in the engraving business since the early years of the eighteenth century.

These are but a few samplings from these fine Latin-American stamps. Students of Latin will find them of absorbing interest.

Letters
From Our Readers

FOREIGN CHEESE

In a recent issue of *Palestine Affairs* appeared a note to the effect that King Farouk of Egypt has developed a taste for the cheese produced by Jewish dairies in Palestine, but that he cannot obtain the cheese because of the boycott of Palestinian goods, a boycott which he himself has been instrumental in imposing. The writer of the note indicates that the King has ordered his housekeeper to get him the foreign cheese, boycott or no boycott. Dr. E. S. McCartney, of the University of Michigan, writes as follows, in connection with the note:

"The note about Palestinian cheese reminds me of a passage about cheese in Strabo ix, 1, 11 (Loeb): 'Some say that Salamis is foreign to Attica, citing the fact that the priestess of Athena Polias does not touch the fresh cheese made in Attica, but eats only that which is brought from a foreign country, yet uses, among others, that from Salamis. Wrongly, for she eats cheese brought from the other islands that are admittedly attached to Attica, since those who began this custom considered as foreign any cheese that was imported by sea.'"

LATIN SCHOOLS?

Dr. W. Esdaile Byles, of New York City, writes:

"In an American university of high standing, of which I happen to know something, there are ten students in Latin and Greek language classes, and ten more in an English-language class in ancient culture. It is time for Charlemagne to telephone Alcuin.

"I have come to wonder whether we are striving for the revival of classical learning in the right way. Our way is not Alcuin's way. The accrediting agencies are, I am convinced, largely to blame.

"Should we, perhaps, ask the enemy for terms? Should we agree to banish Latin from the high schools, on condition that we be allowed, 'in order to satisfy the mid-Victorians who still want their children to have Latin,' to have a few Latin schools, in which children could have a classical education, starting not at twelve or fourteen years of age, but at six, or at the most eight?

"We ought to have no more of these schools than can be staffed with first-class Latin and Greek teachers. Other Latin teachers could teach youngsters ancient culture, using the English language to do so.

"If we can revive the classics *well taught*, I believe that in ten years half the parents in the country will be clamoring for the Latin schools. Is it not worth our consideration?"

FOR CONVERSATION

Dr. Byles also sends in a few suggestions for Latin conversation on the general subject of food and meals. For further suggestions see various items under the heading, "Nihil Est Quod Latine Dici Non Possit," in Volume XXI of THE CLASSICAL OUTLOOK, 1943-44.

1. "Breakfast"—"Ientaculum"
2. "Luncheon"—"Prandium"
3. "Dinner"—"Cena"
4. "Afternoon snack"—"Vesperna" or "merenda"
5. "Menu"—"Edenda"
6. "Hors d'oeuvres"—"Gustus"
7. "Main course"—"Fercula"
8. "Dessert"—"Secunda fercula"
9. "Plate"—"Patella"
10. "Platter"—"Patina"
11. "Pile of dishes"—"Strues patinaria"
12. "Soup plate"—"Phiala ad ius"
13. "Cereal dish"—"Phiala ad puls"
14. "Dessert plate"—"Phiala ad bel-laria"
15. "To wash the dishes"—"Patinas mundare"
16. "Table knife"—"Cultellus"
17. "Carving knife"—"Culter"
18. "Fork"—"Furcilla" (The ancient Romans did not use forks at the table.)
19. "Spoon"—"Cochlear"
20. "Glass" (for cold drinks)—"Calix" (The ancient Romans did not ordinarily use glass for drinking vessels.)
21. "Tea cup"—"Cymbium" (The ancient Romans did not drink tea.)

ILLUSTRATING THE AENEID

Sister M. Joseph Aloisius, B.V.M., of Clarke College, Dubuque, Iowa, writes:

"Enclosed are pictures of illustrations in color made by my classical students who are at the same time interested in art. The illustrations were displayed at the Classical Conference held recently at Cornell College, Mt. Vernon, Iowa."

The pictures are very attractive. They portray such subjects as Hector, the shade of Creusa, funeral games, a scene in the lower world, Helenus prophesying, Mercury descending to earth, the harpy Celaeno, and a view of "Roma Aeterna."

EGGS AND SHEEP

Dr. Emory E. Cochran, of Fort Hamilton High School, Brooklyn, N. Y., writes:

"There is an anecdote of a foreigner traveling in Hungary, who did not know Hungarian, but who tried to make use of his Latin.

"'Loquerisne latine?' he asked an innkeeper.

"'Utique,' was the reply.

"'Fer igitur par ovium,' directed the traveler.

"The innkeeper looked at him in astonishment. 'Esne tu lupus?' he inquired.

"The traveler had, of course, confused *ova, ovorum*, 'eggs,' and *ovēs, ovium*, 'sheep'!"

STRIKES

Mr. Charles I. Freundlich, of Forest Hills High School, New York City, writes to remind us of the most famous Roman strike:

"The industrial unrest that recently swept the nation had its counterpart in ancient Rome in the year 494 B. C. What is probably the first recorded strike in history occurred that year when the plebeians, as Livy tells us, in protest against certain abuses of the patricians, defiantly left their work and refused to till the soil or render military service. This is known in history as the first secession of the Plebs."

ENROLLMENTS

Professor Norman J. DeWitt, of Washington University, St. Louis, Mo., writes:

"An avalanche hit us in October. I have one class of 95 students; we ought to be running three sections of first- and second-year Latin, but haven't the manpower to do it."

Professor Mark E. Hutchinson, of Cornell College, Mt. Vernon, Iowa, also writes that his classes are much larger than usual.

A GREEK SCHOLARSHIP

For students in their senior year at high school, and who have had two or more years of Greek, Amherst College offers the Harry de Forest Smith Scholarship, of four hundred and fifty dollars, to be awarded on the basis of a competitive examination. The examination this year will be held on March 7 in each of the schools where there are one or more candidates for the scholarship. An announcement of the boy who stands first in the examination will be made on or before March 24. The actual award will be made at the time when the successful competitor is notified of his admission to Amherst College. The holder of the scholarship will be required to take one of the regular courses in the Department of Greek during his freshman year. The examination is so arranged that students offering only two years of Greek are in no way handicapped.

Candidates for this scholarship must take the April Scholastic Aptitude and Achievement Tests, for which applica-

tion must be made before March 22 (March 15 west of the Mississippi). Each candidate must secure from the Director of Admission at Amherst College information as to which parts of the Achievement Test he is required to take. He must also file application for admission to Amherst College not later than March 31.

Further information may be obtained from Professor F. H. Fobes, Amherst College.



HOW TO SAVE SMALL CLASSES

BY MARGUERITE POHLE
Bosse High School, Evansville, Indiana

BACK in the days when the depression was hurting the schools, third- and fourth-year language classes were often not able to maintain their place in the curriculum because of the small numbers enrolled in them. However, in our school it was felt that an opportunity of taking third- and fourth-year work in foreign language should not be denied those who wished to take the courses, or those who needed the extra credits for the language requirements of certain colleges and universities. Accordingly, we adopted the expedient of combining all the pupils who wished the third and fourth years of a language with the smallest class of that particular language.

Such combining meant that the teacher had two classes to teach during the allotted period, with pupils of three different grades. At first the task seemed colossal, for high-school pupils are not always considerate. The attitude of the advanced students was that they should have special privileges because they were advanced. Neither class seemed to have any regard for the other; yet the required work of each class had to be completed.

Fortunately or unfortunately, the teachers have done such good work with the classes that the double class in advanced language work has now become an accepted tradition. But this has not come about without great effort on the part of all the language teachers.

The two classes have learned to consider each other. One is no more important than the other. Each has a very limited amount of time, and each must complete its work. This has to be impressed firmly on each class at the beginning of the term, however.

This semester, our advanced Latin pupils are combined with the class in Latin IV, which is the second semester of second-year Latin. The advanced pupils represent both third- and fourth-year groups. We use a book of selections,

mostly from Vergil, for the advanced group, and a standard second-year book for the Latin IV group. Next semester those students of Latin IV who elect advanced Latin will be added to this present class of advanced pupils, and will read poetry with them. Next fall all the advanced pupils will be reading prose selections, with emphasis on Cicero. We use modern textbooks.

The teaching of these classes takes one back to the days of the country school. A class of this kind needs much more planning than a regular one. Some definite assignment must be given to one section while the other is reciting. This work can be placed on the board, or mimeographed, so that it is in a form for the pupils to begin working on at once. Every minute must be economized.

The assigned work consists of vocabulary drill, sentences in Latin or English for construction work, selected lines to translate from the assigned work, sight translation, special reports, or outside reading. One of the better pupils can always be found who will be willing to help correct the papers.

The recitation, too, needs to be well organized, for time is very limited. It has been found that translation of the assigned work and special constructions are best comprehended if handled as the oral part of the recitation.

Having one class recite first for half a semester, and the other group first for the rest of the semester, varies the procedure.

Some of the work can be done together. The magazine *Auxilium Latinum*, which both groups take, is read as one class. It is an incentive to the underclassman to see if he can read as well as the upperclassman. Special reports, book reviews, etc., are enjoyed by both groups. Songs are sung by both, also.

The teacher must make allowance in grading for the pupils coming into the group with less preparation than others in the class. This problem is not so great as it might seem, however, for only the better students continue, and the advanced class is a challenge to them. It is surprising to find how quickly the new pupils find their place in the advanced class.

Occasionally the advanced class becomes large enough to claim a regular place in the curriculum, or the assistant principal feels that the class is entitled to some special consideration, and he gives the advanced group a class by itself.

Meanwhile, the combined language class puts the teacher on the *qui vive*, and is a challenge both to the teacher and to the pupil, for there can never be a dull moment in it.

A MODEL OF A ROMAN BRIDGE

One of the numerous models of ancient structures built by Rev. A. M. Guenther, S. J., of Canisius College, Buffalo, New York, is a replica of the Roman bridge at Cadiz, Spain. It is at present on exhibition at the Senior High School, Niagara Falls, New York.

The model represents about 433 feet of the 400-meter original. The span of the arches, from center to center of the piers on which they rest, is approximately 25 meters, or about 81 feet. On the model this distance is eight inches. The scale is therefore about one-tenth of an inch to the foot. The roadway is three inches wide, representing about 30 feet in the original. The walks are an inch wide, representing a width of about 10 feet in the original.

For material, Father Guenther used scraps of various kinds of wood—oak, chestnut, whitewood, fir wood, white pine, etc. He also had some bits of masonite. All these scraps were cut into building blocks of various sizes to fit a particular need in the model, and according to the scale required. The platform on which the bridge stands was a discarded table top. "I have found," says Father Guenther, "that any loose piece of wood can be used in constructing a model. Hence, there is little expense connected with such work."

Father Guenther experienced some difficulty in the construction of the arches, because, as he says, "it was my first attempt at arches." He soon solved the difficulties, however, and found later arches easy to construct.

The beach represented in the model presented a problem at first; Father Guenther solved it by spreading thin

glue on the surface that was to represent the shore line, and then sprinkling it with sand which was furnished by a lover of canary birds!

For many years it has been Father Guenther's hobby to build models of ancient structures, for use in schools and colleges. His attractive replicas have become famous the country over.



ADAM OF ST. VICTOR

By RUTH E. MESSENGER
Hunter College of the City of New York

PARIS in the twelfth century was a city to be desired. The cleric, the student, the trader, the noble, the diplomat turned to the place where the realization of their hopes might be fulfilled. From dwellings along the river bank one overlooked the busy craft and the teeming life of the Seine which separated its currents and again united them to encircle the heart of the city. Here was the center of a nation's life, its faith visibly expressed by the rising towers of Notre Dame, its learning eagerly debated on the streets, crossroads, and bridges, its royalty on guard, so to speak, in the palaces beyond the Cité.

At the Augustinian center of St. Victor, just without Paris, life was more serene. In 1130 a young man named Adam entered that abbey; he remained there until his death. His native country, whether England or France, is unknown. No man can live apart from his age; least of all could Adam, who came to Paris when the echoes of Abelard's teaching were still heard, when the mystic studies of Hugh and Richard of St. Victor were in the making, and when theology, queen of the medieval cur-

Courtesy of A. M. Guenther, S. J.



riculum, inspired universal loyalty. The gates of a new intellectual world were ajar, and through them Adam, poet and scholar, eagerly passed.

The sequence hymn, originally a product of France, already perfected in the German school of Notker, was Adam's chosen vehicle of expression. More than one hundred sequences which appear in the manuscripts of the abbey have been regarded as his work. It is difficult to determine unquestioned authorship when the anonymity of liturgical poetry prevents identification. The ancient service books which contained his sequences were removed to the Louvre Library when the abbey of St. Victor was destroyed during the French Revolution. It was not until 1858 that Léon Gautier rediscovered and published the sacred poetry which Adam had written. The criteria of successive editors have reduced by one-half the number of authentic Victorine sequences, but the process of elimination has revealed a notable contribution to the enrichment of medieval liturgical worship and a body of devotional poetry not excelled in Latin hymnology.

The widespread vogue of Adam's poetry is understandable. He perfected a metrical scheme within the capacity of everyone to remember and enjoy. He followed in his poetic themes the yearly cycle of the Church's observance. He rendered in the form of the sequence the most exalted expression of contemporary thinking about the divine and the life of the spirit. He taught a concept of praise in which an ideal harmony of voice and life exists.

Adam's characteristic poetical technique is perfectly exhibited in the opening lines of a sequence for the Apostles. (The sequences attributed to Adam of St. Victor are edited in Volumes 54 and 55 of the *Analecta Hymnica Medii Aevi*, which we shall cite in this paper as "A. H." They were translated into English by Digby S. Wrangham, *Liturgical Poetry of Adam of St. Victor*, London, 1881, 3 volumes.)

1. Stola regni laureatus
Summi regis est senatus,
Coetus apostolicus,
2. Cui psallant mens et ora;
Mentis munda vox sonora
Hymnus est angelicus. (A. H. 55, 3)

He uses a rhymed trochaic meter of eight-syllable lines with a caesura after the fourth syllable at the end of a word. A seven-syllable line closes the group. Variants of this scheme are frequent, as will be observed in later citations. A prime illustration of the correspondence of meter and thought is found in the sequence for the feast of St. Stephen,

which is celebrated the day after Christmas:

1. Heri mundus exsultavit
Et exsultans celebravit
Christi natalitia;
2. Heri chorus angelorum
Prosecutus est caelorum
Regem cum laetitia.
3. Protomartyr et levita,
Clarus fide, clarus vita,
Clarus et miraculis
4. Sub hac luce triumphavit
Et triumphans insultavit
Stephanus incredulis. (A. H. 55, 341)

Adam's finest efforts were devoted to the great seasonal festivals of the liturgical year, especially the Nativity, Resurrection, Pentecost, and to the Feasts of the Blessed Virgin Mary, particularly the Purification and the Assumption. The Apostles and saints of the New Testament, the great martyrs and leaders such as St. Laurence, St. Vincent, and St. Augustine, claim his devotion, as well as saints associated with France, among them St. Martin of Tours, St. Denis and St. Genevieve of Paris, and St. Victor of Marseilles, patron of the abbey. While legendary material is freely used, Adam is best known for his presentation and interpretation of Biblical sources. His skill in reproducing an Old Testament passage is evident in a reference to Psalm 19, 2:

6. Sic dispensant (apostoli) verbum
Dei,
Quod nox nocti, lux diei
Indicant scientiam. (A. H. 55, 3)

The sequence for St. John the Baptist, "Ad honorem tuum, Christe," has the following literal version of a passage from the New Testament:

17. Cilicina tectus veste,
Pellis cinctus strophium
18. Cum locustis mel silvestre
Sumpsit in edulium.

* * *

21. Capitali iustus poena
Iubetur in carcere
Consummari,
22. Cuius caput rex in cena
Non horret pro munere
Praesentari. (A. H. 55, 200)

The symbolic rather than the literal version, however, was of interest to twelfth-century writers on religious themes. They were concerned chiefly with figures, typology, and allegory based upon sacred text. To their minds the phenomena of the visible world are not the realities but only symbols of realities existing in the world invisible. In like manner, the record of the past should be read by the theologian in the light of its spiritual significance. Adam says, for instance, in the sequence "Laudes crucis attollamus,"

14. In scripturis sub figuris
Ista latent sed iam patent
Crucis beneficia. (A. H. 54, 188)

The Resurrection is foreshadowed by incidents of the Old Testament, he finds, in "Lux illuxit dominica":

8. Sollemnitatum gloria
Paschalis est victoria,
Sub multis aenigmatibus
Diu promissa patribus. (A. H. 54, 220)

His best-known Easter sequence, "Zyma vetus expurgetur," elaborates the theme. References to the Resurrection are found in the release of the Hebrew captives from Egyptian bondage, in Isaac who escapes human sacrifice, in Joseph rescued from the pit, in the brazen serpent, in Jonah's release, and in the Lion of Judah.

The Twelve are clearly manifested in the Old Testament, as Adam shows in "Stola regni laureatus":

17. Patriarchae duodeni,
Fons aquae gustu leni,
Panes tabernaculi;
18. Gemmae vestis sacerdotis;
Hoc figuris signant notis
Novi duces populi. (A. H. 55, 3)

The temple of Solomon is a symbol of the Church:

1. Rex Salomon fecit templum,
Quorum instar et exemplum
Christus et ecclesia. (A. H. 55, 35)

In the praise of the Virgin, Adam reached the climax of his poetic powers. His personal devotion was centered upon the Mother of the Savior, and by this term he addresses her in the finest of his Virgin sequences, "Salve, mater salvatoris." It is ornamented with symbolic epithets, among others "vas caelestis gratiae," "flos de spina," "porta clausa," "fons hortorum," "myrtus temperantiae," "rosa patientiae," "convallis humilis," "convallium lilium," "caelestis paradus," and "thronus Salomonis," a figure of majestic beauty.

13. Tu thronus es Salomonis
Cui nullus par in thronis
Arte vel materia;
14. Ebur candens castitatis
Aurum fulvum caritatis
Praesignant mysteria. (A. H. 54, 383)

Medieval writers had already produced a literature rich in the poetic symbolism of this theme. Adam did not create this approach, nor did the theologians or poets monopolize its expression. In sculpture and stained glass, symbolism was built into the medieval cathedral, and likewise into the mind of the worshipper.

Meanwhile the fame of the Victorine sequences was spreading. They were eagerly appropriated in missals and

graduals far remote from the abbey of St. Victor. Sung by choirs throughout France, the Netherlands, the Rhine country, central Europe, and Italy, they were also known as far west as England and Spain. Other writers of sacred verse were not slow to imitate a poetic style and concept so attractive and so expressive of the contemporary spirit. In the following century St. Thomas Aquinas undoubtedly wrote his magnificent sequence, "Lauda, Sion, salvatorem," under the spell of the Victorine model.

No single and isolated opinion is sufficient to evaluate the work of a great poet. Personal tastes and preferences enhance or diminish the significance of his verse. To many, Adam is the finest medieval poet in the field of sacred verse. To others, he appears of lesser stature in comparison with Notker, his predecessor. The individual judgment should prevail. It is true that his formal standard of verse seems at times to have hindered a free lyrical expression. Throughout his work he is identified with his age and does not seek original achievement. Looking forward, however, to succeeding medieval centuries, one finds no later poet who produced a comparable body of verse in the field of Latin hymns. Adam stands unrivalled as the great exponent and leader of the French school of sequence poetry.

BOOK NOTES

The Contribution of Latin to English.

By Charles Barrett Brown. Nashville: Vanderbilt University Press, 1946. Pp. x + 246. \$2.75.

This book consists of an alphabetical list of some 2600 Latin words, each of which is followed by an alphabetical list of the words which it has contributed to the English language. The total number of English words given is approximately 17,000.

There are some inconsistencies in the method of selecting Latin entries. For example, there are separate entries of *agere* and *actus* (*actio*, *activus*), although the infinitive and participle forms of most verbs are combined in a single entry—e.g., *facere*, *factus*. A more serious fault is the listing of the derivatives of *ducere* under the entry *ducere*, and the combining of *pausare* and *ponere* into a single entry. Also, one might question the value of including such entries as *abacus*, *abracadabra*, and *abutylon* (to take examples from page 1), which contribute to English only as loan words. The words *abacus* and *abutylon* are also examples of a questionable practice, namely, entering, as Latin words, bor-

rowings from Greek, Arabic, and other foreign sources.

Definitions are given for all English words within the ratings 7,000-20,000 of Thorndike's *Teacher's Word Book*. Some words of a frequency lower than 20,000 also carry definitions, if the author considered them of special interest to medical students.

Compound words very properly appear under each combining form, but they are defined only under the Latin source of the first element; e.g., *unanimous* is listed both at *unus* and at *animus*, but is defined only at *unus*. Words containing prefixes appear and are defined only under the Latin source of the principal element: e.g., *preliminary* appears only under *limen*.

The author's purpose in preparing the book was "to provide a direct and economical method for the acquisition, or review, of the most important segment of the Latin element in English" (page vii). To further this purpose, the author has attempted to turn his handbook into a textbook by mechanically dividing the word-list into twenty "chapters," and by inserting at the end of each "chapter" a set of exercises called a "review." All of these exercises follow the same pattern: the student is directed to (1) give (Latin-derived) synonyms of some thirty English words or phrases, (2) give antonyms of some twenty English words, (3) form some fifteen Latin words (e.g., "equal-mind-ity"), and (4) define some fifteen (Latin-derived) words. In each "review" there are additional and similar exercises, based on scientific terms, particularly those of biology and medicine. The author says (page viii) that two class periods should prove sufficient to cover a given chapter and its review material. The average chapter contains 130 Latin entries and 850 English contributions.

This reviewer believes that the book will be found most useful, not as a textbook, but as a source book for teachers of Latin in the schools or colleges. It is a sort of etymological dictionary in reverse.

—W. L. C.

Notes And Notices

The American Philological Association and the Archaeological Institute of America met jointly at the University of Rochester, on December 26, 27 and 28, 1946.

Officers of the American Philological Association for 1947 are: President, Norman W. DeWitt, University of Toronto; Vice-Presidents, Allan C. Johnson, Princeton University, and Cor-

nelia C. Coulter, Mt. Holyoke College; Secretary-Treasurer, Howard Comfort, Haverford College; Editor, John L. Heller, University of Minnesota.

Officers of the Archaeological Institute of America are: President, Sterling Dow, Harvard University; First Vice-President, Mary H. Swindler, Bryn Mawr College; General Secretary, Stephen B. Luce, The Fogg Art Museum; Treasurer, Seth T. Gano; Recorder, J. Penrose Harland, University of North Carolina; Editor, John F. Daniel, University Museum, University of Pennsylvania.

Officers for 1947 of the Classical Society of the American Academy in Rome are: President, Karl P. Harrington, Middletown, Conn.; Vice-Presidents, Mary Johnston, MacMurray College, and Philip W. Harsh, Stanford University; Secretary, Susan M. Savage, Rockford College; Treasurer, Francis R. Walton, Williams College; Chairman of the Placement Committee, Mason Hammond, Harvard University.

The Classical Association of the Atlantic States met, in conjunction with the Middle States Association of Colleges and Secondary Schools, at the Hotel Pennsylvania, in New York City, on November 30, 1946. The program was as follows: "Feet on the Ground," by Dr. R. H. Chastney; "The Case of Latin on Appeal," by Miss Julia Finney; "The Ancients Speak to the Modern World," by Rev. E. A. Quain, S. J.; "Language Teaching in the Services—By a Victim," by Dr. Lionel Casson; and "Retrospect and Prospect," by C. A. Malloy.

The Fall Number of the *Texas Latin Leaflet* contains articles, reports, and news items of interest to teachers of Latin. It is interesting to note that, according to the *Leaflet*, the enrollment in the classics in most of the high schools of the state shows either stability or an increase in 1946-1947. The *Leaflet* may be obtained for 10c per copy from University Publications, University of Texas, Austin.

The Scalpel, official publication of Alpha Epsilon Delta, honorary pre-medical fraternity, has recently been publishing numerous articles, by medical men, on the pre-medical curriculum. Classicists will be interested to find that many of these articles favor more work in the humanities, and less work in the sciences, for the prospective physician. Some of the writers even go so far as to recommend that pre-medical students take a well-rounded liberal arts course, with "major" in any subject that interests them, and look forward to doing their scientific work entirely in the medical school.

The mimeographed letter, *Classicum*

Manitobense, which is sent out to Latin teachers of Manitoba, Canada, by the Classics Department of the University of Manitoba, would interest other Latin teachers as well. It contains clever stories, "doggerel Latin," news items of interest to classicists, an account of the Latin speeches made at a recent conferring of honorary degrees at Oxford University, and an announcement of a cash prize competition in the writing of Latin. A feature is an account of a correspondence between a Manitoba teacher and the Mayor of Deal, in England, a town which recently erected a tablet to commemorate the landing of Julius Caesar in Britain two thousand years ago.

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